628 578 complaints, thus giving rise to hostility between the two clans and leading eventually to mutual killing for revenge. Also the transfer of a woman's marriage partnership may cause some kind of complication that could develop into a clan feud. In the instance mentioned earlier, a murder occurred when the widow Hu from the Li-ch'ü family at Wu-chio refused a second marriage to Hu Ch'ang-pao. This so infuriated Wu-ch'i Ku-pao, Ch'ang-pao's mother's elder brother's son, that he went to attack Wu-chio. Furthermore, the refusal to return the betrothal money and gifts according to Lolo tradition upon the girl's death would also result in disputes between the man's and the girl's clans. Therefore it frequently happens in Lolo society that today two clans may become united as affinal relatives on friendly terms with each other, and then tomorrow, because of some misunderstanding, they quarrel, fight, kill each other, and eventually become clan enemies.

628 725 There is no definite formula for fighting clan feuds. Whenever one clan feuds with another, it assembles its members secretly to prepare for an attack. The Lolo are unlike the Australian natives who agree beforehand on the time and place as well as the number of participants on each side before they go to the field for the armed battle. On the other hand, the Lolo make surprise attacks, like the Andaman or Borneo natives. Before they strike, they make ceremonial preparations and band together for the invasion with the main objective of attacking the enemy village or post and of capturing enemy property and goods.

751 The Lolo believe in the efficacy of the amulet, which is always worn as a protective charm. Before attacking the enemy, the fighter usually takes some lamb hair, asks the pi-mu to pronounce charms and draw spells on it, then sews it on inside the underclothing; he also stays away from women. Within 21 days, the lamb hair should have the power to protect the fighter against knife or gun. Other articles, such as tiger's whiskers and the savage's hair and fingernails, are also used as amulets for body protection.

628 787 Before starting the fight, they first seek divination to inquire about their good or bad luck. There are various forms of divination, such as divination with wood or bones, or by killing a chicken or a pig. All these will be discussed in detail in the following chapter on magic. It suffices to explain here the relationship between clan-feud fighting and the practice of divination and magic. From the Lolo point of view, a victory or defeat in fighting is all foretold in the supernatural world by divine revelations that are not to be ignored.

755 There are many kinds of sickness in Lolo families, but instead of using medicine, they effect cures through magic. First, the pi-mu will decide which evil spirit caused the sickness; then he will perform magic to cure it through exorcism. The way to cure a sick person is to send off the evil spirit, called "sending off the Buddha" by the Han-Chinese of the border regions. According to Lolo tradition, all sicknesses [753] and misfortunes are caused by evil spirits. Therefore, three 751 times each year, on the third, seventh, and tenth months of 789 the lunar calendar, they perform an exorcising ceremony for the purpose of driving away the ghosts to ensure peace and safety for the family.

756 While the author was staying at San-ho-i-ta in Ta-789 ling Shan, he witnessed with his own eyes an exorcising ceremony at Li-ch'ü Ta-chi's household. The pi-mu, a villager, was a white Lolo called Shê-chia-erh. Followed by his disciple, who was none other than his twelve-or thirteen-year-old son, he performed with a bagful of magic tools. Both master 789 and disciple sat side by side behind the kitchen stove which was ordinarily the seat for honored guests. The father and son tied together a straw figure and cut some wood into tiny pieces that looked like coins. Then Shê-chia-erh rang a bell and began to recite the scripture, his disciple following him in the recitation. As they were chanting the scripture, they worked with their hands on the straw figure. The pi-mu then put a piece of stone inside the stove until it became red hot, after which he took it out of the stove, carried it with him to the master's bedroom, and walked around it once as if to chase away the ghosts. After this he came back and sat down again on the ground to recite more scripture, at the same time distributing the wooden pieces.

After the pi-mu had tied up four straw figures, Ta-chi, his wife nee En-cha, and their three children all squatted on the right side of the stove, the whole family making a circle. A white Lolo slave then grasped a cock with both hands and circled it above Ta-chi's head nine times before handing it to Shê-chia-erh. Then, with all his strength, the pi-mu struck the cock's neck with a sharp knife, all the time incessantly reciting the charms. After the cock had died, its blood was spread over the straw figures and the feathers were stuck on their bodies. The slave then led in a goat and held it seven times around Ta-chi's and the others' heads before killing it and sprinkling its blood over the straw figures. As the [801] Lolo consider an odd number to be lucky, there has to be seven or nine rounds. The death of the cock and goat has the

7 [Errata, Should be "liang" — Analyst.]

to cremation is the same. Cremation for the Lolo has a twofold meaning: first, fire destroys the devil or the evil spirit, who is thus prevented from entering another person; second, reincarnation is facilitated through cremation when the deceased becomes another human in next life. 764 [775]

In the recent decades the Lolo at Sung-tzu-yüan have gradually learned Chinese ways, and the majority are beginning to use coffins to deposit their dead, to be directly buried in the earth. Only those who die of leprosy, tuberculosis, and vicious tumors, and women who die of childbirth are cremated. This is because of their peculiar belief that the ones who die of leprosy and other contagious diseases may get rid of them through purification by fire. A woman who dies of childbirth is not easy to decompose, and if her body is not destroyed by fire, it may be entered by an evil spirit to come back to harm mankind. 764 177 766 751

(4) Graves. A grave is erected on the ground where the bones and ashes are buried after cremation. In shape a round mound of yellow earth, it looks like an inverted cup with green grass growing on the top. The ancestral graves of the three immediate generations receive sacrifices twice a year, in spring and winter. The Lolo have been so influenced by the Chinese that in the construction of their tombs they adopt Chinese designs. A comparatively rich Li family has built imposing graves for its ancestors, complete with tombstones with Chinese engravings. The following are two samples: 764 177 [765]

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584 and offered to perform for the amusement of Ah-yee and his household. The whole establishment turned out into the yard. and among them the young girl. She entered as heartily into the fun as any of the others. After the players had gone away Ah-yee discovered that in the band was the young Earth Eye who wanted his daughter. The enterprising young fellow had bribed the strollers to let him be one of their band temporarily, and on their consenting had led them to his would-be father-in-law's home. He enjoyed the adventure very much, and saw all that he wished to see. The father of the girl was wild at what he termed the great insult, and said that if he had found it out in time he would have given the suitor a sound thrashing. I wonder whether the girl repented at not having dressed in her very best on the occasion of the clandestine visit of her lover. Later the enterprising young fellow came to a terrible end, and the girl he wanted was given as second wife to his uncle, a man old enough to be her father.

[463] 292 751 While I was staying with Ah-yee I noticed that he had a tailor at work making a number of garments. One of these garments was of red flannel and had a number of Nosu words worked on the front. Ah-yee told me that these were a charm which would protect the wearer of the garment whenever he was in a fight or in great trouble. He gave me one such garment later on. I have had no need to test the protective qualities of this magic garment, and am afraid the donor did not believe the yarn he told me about the wonderful red jacket.

791 842 These great Earth Eyes are frequently the prey of wizards and necromancers. Lo-chee, in spite of his seven wives, had no son. A necromancer was consulted and he gave it as his verdict that the castle was built in the wrong position, so interfering with the hidden influences of the soil. In

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000 number of girls came in to have a look at the black-bear man. They were evidently as interested as I was, possibly more so. At any rate they were not in the least bit shy, and were determined to make the best use of their opportunity to find out all about the man who had dropped down among them, so they said, as a star from the sky. So much of what one writes is written from one's own standpoint. It would be nice to know just what those people thought as they saw a European for the first time. Maybe one might learn a few things worth learning if one could get their real opinion, and possibly might feel much wiser and humbler if one knew their minds as well as one knows his own. I would give a lot to know just what those girls thought and said to each other the day after we left Gu-tieh. Whatever the girls thought, I know that the foreigner thinks they were a jolly set of damsels, whom it was a pleasure to see, and he hopes they are living happy ever after with folk who are kind to them.

•751 Over the door of the room where we were resting there were hung some small bamboo charms and some slips of wood on which were written Nosu characters. They were charms against evil spirits. I noticed something of the kind over the door of nearly every house we came to. The fear of malignant influences is everywhere prevalent.

262 By-and-by a man came in from the overlord's room with a big bucket of oatmeal and a lot of basins. Nearly all ate the oatmeal with cold water, taken out of a long trough in which the drinking-water was stored. This oatmeal and cold water is one of the most common dishes among all the hillmen of West China. Cold water is put in the basin first, and then several wooden spoonfuls of meal are put on the top of the

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000 they told us of a man who with his own consent had been sold three times, and each time had run away in safety.

342 Some of the houses we passed on our way were built of two or three thicknesses of wattle, and were plastered over with cow-dung to keep out the wind. The people told us these houses were quite warm.

241 Nearing the village where we were to rest that night, we met a couple of horses sent for us to ride on. The one I got on was a fiery little creature, which wanted to be off like the wind. In the running my new cloak got loose and dropped off. The people with me roared at this. Later on the low branches swept off my hat, and there was another hearty roar. Two accidents in a ride of two hundred yards, which was all I rode all the time I was in Nosuland! We entered the village through a lane formed by bamboos plaited together. Each stick being covered with ice, the white lane looked very charming indeed. These fences must have taken a lot of trouble to make. They evidently were intended to prevent the cattle from straying on to the vegetables which were grown in patches in front of the houses.

576 When about to enter a house, the visitor always stops for a moment and gives a warning cough, that those inside may not be taken unawares, and that they may come outside and drive away the dogs from annoying the visitors. Our warning cough answered its purpose, and Vri-ha was soon at the door, pressing the visitors to enter. The house was one of

342 the usual low-built houses, roofed with thin pine planks.

751 A number of the stones were on the roof to keep the planks from being blown off by the high winds. Icicles were hanging down from the roof, and under the eaves were one or two of the long spears kept in such places in readiness for use as

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342 occasion required. Over the door we noticed the usual
•751 charms hung there by the all-present wizard. There were rams' horns, several hoofs and a lot of small tablets with Nosu characters written on them. In all there were scores of these charms of one kind or another, enough, one would have thought, to have kept all the disturbing influences out of that home.

574 Entering in, we were delighted to see a huge fire blazing
415 away as if delighted to welcome so many guests. Vri-ha's father, an old man of seventy-four, gave us warm greetings, and we were soon at home once more in one of these hospitable Nosu dwellings. We had only just got seated when the ceremonial presentation of wine was made to each one of us. The wine was just the ordinary grain spirit drunk so freely by these people, but the cups in which the wine was presented were most remarkable. I examined one of them closely and found it was composed of the claw and part of the leg of an eagle. The skin of the leg had been stretched over a wooden cup and the lower part of the leg and the claw formed the handle of the cup. The cup could only be put down when empty, owing to the irregularity of the claws. These were the most curious winecups I have ever seen, and when on leaving I was presented with one of them, I felt I had got a curio indeed. That the cup could only stand up when upside down was no drawback to the Nosu, who have no wish to keep a cup with wine in it undrunk for any length of time. Having taken the cup in their hands, they were not anxious to put it down until empty. I wonder what the eagle would say did he know the use his terrible claws were being put to.

574 Very soon after the presentation of the wine, conversation

574 very amused when one young man inquired, through Mr Long, whether the young lady was open to an offer, or whether she had already been given in marriage. Intermarriage with the foreigner was evidently in the air. East and West were not to be separated for ever.

After the lantern show was over we gathered around the fire again, and my boy did a little necessary sewing to one of his garments. When he had finished he gave the needle to one of the slave girls standing by. At this there was a great outcry. All the other girls insisted on having needles also, otherwise, they said, they would refuse to cook the breakfast for us in the morning. So six more needles had to be given away to satisfy the high sense of justice developed in these lively damsels.

The next morning there was a change in the weather. For a while there was an outburst of lovely sunshine, which charmed one into the open, where the view down the valley to the Hsi-chi river was very delightful. The tops of the snow-covered hills, with the sun shining on them, looked very beautiful indeed. And there was a peacefulness over it all that seemed in strange contrast with the warlike people we were among.

574 751 In the sunshine we made a closer examination of the charms over the door, and found among them a wasp's nest and a shin bone. I counted also that there were ten long spears under the eaves, in addition to twenty guns within the house. So Vri-ha's home may be considered to have been well supplied with arms.

574 773 Right down in the valley they pointed out to me a remarkable pool about which a legend lingers. Not very long ago, in this pool, there resided a huge snake, which ate up all the